



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

CURRENT OPINION

Giving Justice to the Foes of the Prophets

Professor W. H. Bennett is presenting a series of articles in the *Expositor* on "Religious Controversy in the Old Testament." The second article in the December number deals with the period of the great prophets. The author attempts to show that, from the standpoint of foreign policy, social ethics, religion and morality, theology and ritual, something may be, and in all fairness should be, said for the other party or parties in the conflict. Historically, in any great moral struggle, it has never been true that one party had all of right and conscience on its side while the other side was wholly devoid of these. Just as the prophets in their great moral earnestness brooked no conciliatory spirit, so they naturally painted their opponents in the blackest colors. And it is well, in the interests of charity, to at least occasionally recall that the reports that come to us of these parties are from their bitterest enemies. Professor Bennett's article gains great force in that it draws striking analogies from history and especially from the modern conflict of classes in church and state, to show that men differ less in conscience than they do in the honest interpretation of facts and conditions.

A New and Significant Quarterly

The George H. Doran Company announces the approaching publication of the first number of the *Constructive Quarterly*, a journal of the faith, work, and thought of Christendom, to be edited by Silas McBee, formerly editor of the *Churchman*. In many ways this new quarterly marks a radical departure in religious journalism. The editorial statement is worth quoting at some length:

The *Constructive Quarterly* recognizes the need that is finding expression in every organ-

ized Christian church—the need of the impact of the whole of Christianity on the race.

It recognizes that the obligation to witness to Christ is as wide as Christendom, that the need of that witness is as wide as humanity, that only a united witness can meet this universal need.

The *Quarterly* has no scheme for propagating a system for the unity of Christian churches. It will therefore have no editorial pronouncements. It offers itself rather as a forum where the isolated churches of Christendom may reintroduce themselves to one another through the things that they themselves positively hold to be vital to Christianity.

The *Quarterly* invites the free, living, and deliberate statement of actual, operative belief.

Two conditions are imposed: First, that the faith and work and thought of each communion shall be presented in its absolute integrity including and not avoiding differences; and second, that no attack with polemical animus shall be made on others.

It is proposed that differences, like agreements, shall be fully set forth, explained, and defended, so that all may learn to know what the differences are and what they stand for, and that all may respect them, in order to cherish and preserve whatever is true and helpful and to discover and grow out of whatever is harmful and false. This policy is intended to cultivate and stimulate loyalty to conviction—pre-eminently to the corporate convictions of the communion to which men owe their allegiance. The policy is based upon the principle that loyalty to conviction and courage of conviction on all sides are essential to mutual understanding or confidence.

The editorial board are, in America: Archbishop Platon, the Russian Cathedral, New York; Rev. William Adams Brown, Ph.D., D.D., New York; Rev. W. P. Du Bose, S.T.D., D.C.L., Sewanee; President Robert A. Falconer, D.Litt., C.M.G., Toronto; Chancellor J. H. Kirkland, Ph.D., LL.D., Nashville; Bishop Francis J. McConnell, Denver; President W. Douglas Mackenzie, D.D., LL.D., Hartford; Dean

Shailer Mathews, A.M., D.D., Chicago; Rev. Dickinson S. Miller, Ph.D., New York; George Wharton Pepper, Philadelphia; Robert E. Speer, D.D., New York; Rev. Henry Van Dyke, D.D., LL.D., Princeton; Rev. W. H. Van Allen, D.D., Boston. The board includes among its German representatives the following: Dr. Dryander, Berlin; Dr. von Bezzel, Munich; Professor Dr. Adolf Deissmann, Berlin; Professor Dr. F. Loofs, Halle; and from England: the Bishop of Winchester, Farnham Castle; Rt. Hon. Arthur James Balfour, M.P., F.R.S., London; Rev. James Denney, D.D., Glasgow; Professor Terrot Reaveley Glover, Cambridge; Arthur Henderson, M.P., London; Very Rev. W. R. Inge, D.D., London; Rev. James Hope Moulton, D.D., Manchester; Rev. W. P. Paterson, D.D., Edinburgh; Rev. William Sanday, D.D., Oxford; Rev. Principal Selbie, D.D., Oxford; Rev. William Temple, Repton.

It has also associated with it committees from the Roman Catholic church. The undertaking is certainly notable and offers a splendid platform for the representatives of the various forms of Christianity.

The first volume is to appear in March; the subscription price is \$2.50.

Baptism in the Oriental Mystery-Religions

Professor H. A. A. Kennedy, continuing in the *Expositor* for December his series on "St. Paul and the Mystery-Religions," discusses the baptismal rites as observed in the oriental cults. Rites of purification were common to all ancient religions. One of the best-known features in the Eleusinian mysteries was the bath of cleansing in the sea. No doubt the idea of regeneration was associated with these lustrations, but our knowledge of the baptismal rites of the mystery-religions is meager in the extreme. No trace remains of the baptism of the initiated "into the name" of any of the

mystery-deities, although the cult-action may have formed part of a definite acknowledgment of the deity in question. Nor is there any hint that the influence of the divine *pneuma*, a feature which we have seen to be current in mystic doctrine, was ever connected with the ritual of lustration.

He sums up his discussion of the relation of Paul's doctrine of baptism to that of the oriental cults as follows: Our material for estimating the significance of baptismal rites in the mystery-religions is far too meager to admit of dogmatic conclusions. But it is highly probable that they were conceived as working *ex opere operato*. An examination of Paul's utterances on baptism does not suggest that in it we have a second principle of salvation, and that, quoting from Heitmüller, "the conceptions of justification and the forgiveness of sins are connected with baptism only in a quite cursory fashion." On the contrary, the faith which welcomes the divine message of forgiveness and new life in Christ crucified and risen is invariably presupposed as the background of the solemn ritual. It is in virtue of their faith that converts proceed to baptism. But the ordinance is far more than a symbol of spiritual processes. It is a sacrament, that is, as Professor Bartlet admirably defines it, "a symbol conditioning a present deeper and decisive experience of the divine grace, already embraced by faith. But all is psychologically conditioned, being thereby raised above the level of the magical or quasi-physical conception of sacramental grace."

Will the Pentateuchal Question Be Reopened?

"We are not at the end of Pentateuchal criticism, but at its beginning. As in the New Testament, so here, a backward movement has set in, and it is possible that again in the future a greater portion of the Pentateuch than formerly will be ascribed to the time of Moses or to the oldest times

in Israel." This is the conclusion reached by Johannes Dahse, a German writer, in a short article on "New Methods of Inquiry concerning the Pentateuch" (translated) in the current *Bibliotheca Sacra*, and also published separately by the Society for Promoting Christian Knowledge with a preface by Professor Sayce (4 d.). Younger scholars, he holds, are beginning to doubt seriously the old criteria of criticism in this field, as weak, if not worthless. De Lagarde has already pointed out that all criticism of the Pentateuch has proceeded solely on the basis of the Hebrew text, without an examination of other editions which are strongly entitled to consideration, on the basis of age. No criticism can be scientific until it has taken account of all available materials for arriving at sources. The so-called document, "P," was never a separate writing, but its parts are largely repetitions or condensations of other passages. Hence these "P" portions were "an explanatory aid in conducting worship." Neither is all the "so-called" P post-exilic. Gen., chaps. 17 and 23, e.g., "belong to the old history," and "there are many late additions and so-called glosses in the P writings which were not found in the Hebrew source of 'the Septuagint.'" The writer refers his readers for further discussions to his *Text-kritische Materialien zur Hexateuchfrage*. Professor Sayce in his Preface also insists that "the philological structure that has been built on the existing Hebrew text is giving away," and believes he has shown "that a good part of the existing Hebrew text has been translated, more or less literally, from a cuneiform original."

The Individualism of the Old Testament

Professor James Orr contributes an article to the January *Review and Expositor* on "The Reality of Individual Piety in the Old Testament." The burden of the

article is to remove the emphasis that has been placed on corporate consciousness as against individual or personal responsibility and initiative in early Old Testament times. He contends that when we speak of family, or clan, or tribe as the unit, we are speaking relatively, and that even in these early times the individual had his "sphere of duties, rights and interests." By copious illustration from biography, the processes of law, devotional literature, and even the wisdom utterances of the Book of Proverbs, the author shows, conclusively to himself, that, prior to the time of the prophets, "individual piety was a necessary element in the religious life of the nation" even from the beginning. This piety is, at the beginning, and indeed continues to be, even under the law, a simple life of prayer, vow, and sacrifice and a walking with God by faith, much as in our best religious life and obedience today.

Jewish Ideas of Demons

Professor George A. Barton, of Bryn Mawr College, contributes an interesting article to the *Journal of Biblical Literature* for December on the Jewish idea of angels and demons in the New Testament period. He describes four distinct types of belief. In one type Satan was the archdemon who tempted man and led him astray; this idea of Satan was derived from the Old Testament and his semi-divine or angelic origin apparently was forgotten. In this form of thought the part played by angels and demons was comparatively small, although the belief itself was by no means relinquished. In the second type, there was a keen interest in tracing the origin of demons and of evil. Starting from Gen. 6:2-4, and under the influence of Persian dualism, they conceived a previous rebellion and sin on the part of the angels. We find an archdemon named Azazel figuring even more prominently than Satan, and many other of the fallen angels received specific names. A third type of

thought may be seen in the Book of Tobit, where Persian influence is dominant and where the archdemon bears the Persian name Asmodaeus. A fourth type has a demonology that is real and pervasive, but made up in a rational way. The world is thought to be pervaded by evil spirits, but these spirits are simply the personification of the evil propensities of man.

To most of the Jews of that period, as indeed to most of the men of that time, the world was full of supernatural agencies. As there were angels to accomplish every good act, so there were demons or evil spirits to perpetrate every evil deed or to prompt every sinful impulse.

Another Eschatological Interpretation of Christianity

"The Prime Object of Original Christianity" was to meet the need of the people during the first few years after its origin, concludes A. Kemper in an article with the above title in the November *Open Court*. He states his position in his first sentence: "That Christianity in its origin was a purely eschatological religion intended only for the time of its origin is a fact which clearly stands forth in the writings of the New Testament." It is maintained that the people expected an immediate coming of the kingdom of God and of the judgment, and that Christianity arose as a means of preparation. The author finds evidences of this belief in the preaching of John the Baptist, Jesus, Paul, and others, and also in practically every book contained in the New Testament.

Can the Historical Study of Christianity Yield a Systematic Theology?

It is felt by many theologians that the principles of the *Religionsgeschichtliche Schule*, if consistently carried through, would involve the abandonment of a belief in any special revelation in Christianity. If the conception of revelation be aban-

doned, can we any longer have a theology in the proper sense of the word? This question is considered by Professor Troeltsch in an article in the January number of the *American Journal of Theology* entitled, "The Dogmatics of the Religionsgeschichtliche Schule." Professor Troeltsch holds that there can be a genuinely positive theology worked out by a man who recognizes in Christianity a long, historical development. The theology of any given age will consist in the systematizing of those religious convictions and ideals which dominate the Christian thinkers of the age. Such a dogmatics must, of course, abandon any claim to universal absoluteness. On the other hand, however, Professor Troeltsch contends that its intimate appreciation of present-day movements makes it peculiarly efficient for the task of preaching. This article should be read by all those who wish to see the doctrinal outcome of the historical-critical method.

Eucken on Salvation

Professor Rudolph Eucken of the University of Jena in Germany, aside from Henri Bergson, the best-known modern philosopher, comes forward with statements which it is to be hoped are true, and which, if so, mean Christian advance. He says in substance that materialism is dead, that intellectualism is not intellectual, that naturalism is not natural; that the only basis of philosophy is life; that the only basis of knowledge is experience; that there is an organized spiritual world into which no one can enter without a revolutionary experience; that the only limit to knowledge, to joy, to being, is the limit of experience in intimate relations with God. As he sets aside intellectualism in philosophy he thrusts it aside in theology. Spiritual life is king in the spiritual world; and a new spiritual birth is necessary to spiritual experiences. The only hope of the human being, Professor Eucken concludes, is salvation straight from God.